

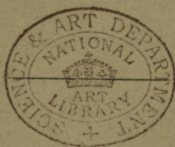
SERMONS

ON THE

GREAT EXHIBITION.

BY THE

REV. GEORGE CLAYTON.



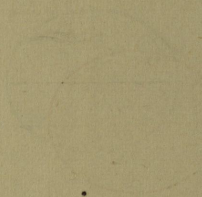
LONDON:

BENJAMIN L. GREEN, 62, PATERNOSTER ROW;
BURROWES, PENTON ROW, WALWORTH ROAD;

AND THE BOOKSELLERS.

GREAT BRITAIN.

BY GEORGE CLAYTON.



LONDON.

JOHN BELL, GINER, & PATERNOSTER ROW,
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AND THE BOOKSELLERS.

THE GREAT EXHIBITION:

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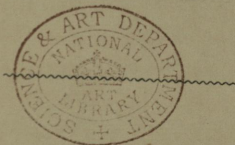
ITS DANGERS AND DUTIES.

TWO SERMONS,

*Preached in York Street Chapel, Walworth, on Sabbath Day,
April 27th, 1851.*

BY THE

REV. GEORGE CLAYTON.



LONDON:

BENJAMIN L. GREEN, 62, PATERNOSTER ROW;
BURROWES, PENTON ROW, WALWORTH ROAD;
AND THE BOOKSELLERS.

26. 11. 67.

THE GREAT EXHIBITION
ITS DANGERS AND DUTIES

[The following Sermons are printed at the earnest request of several young people connected with the congregation worshipping at York Street Chapel, Walworth; they have been revised by Mr. Clayton, and appear in the present form with his hearty concurrence, and the prayer that the blessing of God may rest upon this effort for the promotion of His glory.—H. H.]

Sermon III.—On the ENCOURAGEMENTS AND ADVANTAGES connected with the Great Exhibition.

SERMON I.

DANGERS CONNECTED WITH THE GREAT EXHIBITION.

“And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.”—*Gen. xi. 4.*

SUCH was the proposition of the inhabitants of our world, after the catastrophe of the universal deluge. Seeing that the human race had been utterly destroyed, with the exception of Noah and his family, when men began to multiply they consulted how they might most effectually defend themselves against a second calamity, which might involve the total and final extirpation of their species. Large masses of them were gathered together in the plain of Shinar, and the plan suggested was this—that they should build a city, with a tower of immense altitude, such as no future deluge would reach and overflow. By this, too, they expected to procure to themselves an imperishable renown—“a name” that should never be effaced. It is recorded by Philo-Judæus, a Hebrew writer of great antiquity, that the name of every workman was to be engraved upon the brick which he placed in the building. And beside this, they hoped that what is called Concentration would follow—for a monopoly of power, traffic, and wealth. The design, however, was frustrated. It has been regarded by those who have carefully examined it, to be, first, *impious*—intended as an act of defiance towards God; they would therefore build a city and a tower which would make them independent of his judgments, and superior to the infliction of his wrath. The design has also been considered *ambitious*, originating in vain

glory; they sought to get themselves a name, and by it an everlasting remembrance. It has been held to have been impolitic and dangerous, as well as impious and ambitious. The Deity, therefore, interfered, and interrupted their labours and blasted the whole enterprise with his frown. It is true "they began to build," but they were "not able to finish."

To what height they intended to carry the tower is uncertain. The Jews tell us that they actually accomplished the building so far as to rear the tower to five hundred feet. The former cathedral of St. Paul's, in our own metropolis, was five hundred and thirty-four feet; while the height of the present one is not more than three hundred and forty-six feet. The spire of Salisbury—the highest in the kingdom—is four hundred feet. Though they carried their work thus far towards its intended completion, it was very remote from the clouds to which they aspired. God came down and confounded their language, and from this point they were dispersed to the ends of the earth. It was indeed, my brethren, a great exhibition of human ingenuity, skill, industry, and other resources; but, as we have seen, taking its rise in vain glory, it ended in disappointment and dispersion.

The all-absorbing topic of the present time is another GREAT EXHIBITION, in our own country, which will be opened with much pomp and magnificence, by the most distinguished and illustrious Sovereign in the known world, on Thursday next. I am far from intending to draw a parallel between this and the exhibition to which I have already referred: we do not conceive that it holds in any strictness of analogy, and yet it may furnish matter for profitable meditation in connexion with the scene before us. The character of this Exhibition is altogether peculiar, not to say unique. The productions of art and skill, of science and industry, among all nations of the earth, are to be collected in one focus, and that focus the metropolis of the British empire. The assem-

blage will embrace vast numbers of persons, of every variety, rank, and condition, and country under heaven. The views with which it will be regarded are such as every man feels in his own mind to be the most important and interesting to himself as well as to his country; and whatever subject lies nearest to his heart, to that he will render this spectacle tributary. The scholar will trace its influence upon literature—the philosopher upon science and discovery; the merchant, the manufacturer, and the mechanic—those of the military, naval, legal, and medical professions,—will all be looking on with an eager eye, and with an anxious application to the subject of their particular position, employment, or office. And shall the Christian, I ask, alone be uninterested? shall he look on without having a desire to promote his own profit and the profit of others by this imposing pageant? Is the minister of Christ to be silent, whose duty it is to improve every fitting occasion and every passing event, in order to promote the spiritual edification of those committed to his charge? I have, therefore, considered it imperative upon me not to let slip this opportunity for moral instruction and religious edification. Aid me with your prayers, that that which is to be spoken now, and on a future occasion, may be blessed of God, and rendered subservient to his providential and gracious designs in the enlightenment, conversion, and salvation of souls.

I propose to offer three discourses in relation to this subject: the first upon the DANGERS, the second upon the DUTIES, and the third upon the ENCOURAGEMENTS and ADVANTAGES connected with this great occasion.

Let us, then, consider as the theme of this morning:—THE DANGERS TO BE APPREHENDED IN CONNEXION WITH THIS GREAT SPECTACLE.

I. There are PHYSICAL DANGERS to be anticipated. When great multitudes of men are drawn from all quarters to any given spot, it is easy to foresee in how many ways the chances of mischief, injury, and ill occurrences are increased. Tra-

velling from place to place, by crossing oceans, or passing with velocity—according to the present mode of conveyance—from one spot to another, involves danger.

Crowded apartments, too, with diminished facilities of ventilation, cleanliness, and sanitary precaution, may impair the health. The pressure of the throng, and the stifling heat which may possibly be felt in the place of exhibition, may give birth to sickness, accident, and death. The young, who are necessarily in a great degree inexperienced, and are often too curious, impetuous, unguarded, and regardless of consequences, may be urged to undertake what will be productive of excessive fatigue and an overwrought excitement of the nervous system, so as to produce a baneful influence upon body and mind. And, my brethren, we have always held that the body, in a correlative degree, is as deserving of proper attention as the mind. The body is of God's exquisite formation—the body is an object, too, of his preserving care. The body has been redeemed by the blood of his Son, and is destined to a glorious resurrection at the last day. Watch, therefore, for yourselves, and watch for others, against the contingent ills of physical danger.

II. CIVIL DANGERS may be apprehended from this mighty Exhibition. It may be feared that it will supply occasion for the breach of those obligations which bind man to man in the relations and reciprocities of domestic life. Some may be tempted to *neglect home duties*, and frequent intermissions of these may lead to a total abandonment of them. Then there are the duties of our *civil calling*, which, in their place, are entitled to conscientious regard. Will not too many be tempted to forsake the shop, the place of merchandise, the field of labour, the loom, and the mill, together with all the claims that they prefer upon our time and attention, in order to indulge a vagrant curiosity? If these obligations of civil duty are disregarded, what can we expect but confusion and every evil work? Valuable habits will be broken up, the

tone of diligent determination and application to business successfully retarded. Negligence will lead to embarrassment, and embarrassment will end in ruin. The more plausible the temptation, the greater the danger. On the plea of learning something new—something useful—and with a view to the adaptation of what we see to some fond enterprise, or some novel project, danger is to be apprehended, and will be productive of ill consequences, especially in sanguine minds.

Some persons have anticipated danger on a much wider scale. With these, I confess, I do not strongly sympathise. *They augur dangers to the body politic*, from plots and combinations of evil designing men. Some anticipate *revolutionary movements*, occasioned by Chartists, Communists, and Anarchists of every description. *These things are known only to the Omniscient*. Yet, we may just observe, that Satan is always on the watch for evil. He is sagacious in profiting by the opportunities which are presented to him for carrying on his temptations. His agents are always busy and intent on mischief. Where there is an immense concourse of men of all nations—some of whom are lovers of change, and ever inventing and practising some new thing, for upsetting of whatever is established, and annihilating whatever has the sanction of wisdom, time, and experience—it may be expected that such adventurers will, if possible, avail themselves of the occasion to carry on their malignant purposes. But we trust that the God of Britain will throw the shield of his protection over this beloved country, and preserve all that is worthy of preservation in our favoured land.

III. But I hasten to consider, more particularly, that which comes especially within my own province — THE MORAL AND RELIGIOUS DANGERS which beset the present occasion.

First. *Is there no danger that this Exhibition may administer to national pride.*—Exhibition borders upon display; display often grows into ostentation; self-complacency, self-

preference, self-exaltation may succeed, together with a depreciation of others, and the indulging of a boasting spirit, offensive to God, as the God of nations. A "proud look" is classed among the things which God utterly abhors. The proud are known "afar off," and they who "walk in pride" he is determined to "abase." When, therefore, these builders said, "Let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth—the Lord came down to see the city and the tower which the children of men builded. And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city." And it is added, "Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth; and from thence did the Lord scatter them abroad upon the face of all the earth." Thus that which they meant to prevent did actually occur. How instructive is the report which is given us of the visit of the ambassadors of Merodach-Baladan to Hezekiah, after his recovery from his sickness: "And Hezekiah was glad of them, and shewed them the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not. Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country unto me, even from Babylon. Then said he, What have they seen in thine house? And Hezekiah answered, All that is in mine house have they

seen: there is nothing among my treasures that I have not shewed them. Then said Isaiah to Hezekiah, Hear the word of the Lord of hosts: Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the Lord," Isa. xxxix. 2-6.—Similar instruction is given in the book of Daniel with respect to Nebuchadnezzar the king of Babylon himself, which occurs in the fourth chapter in that prophecy: "At the end of twelve months he walked in the palace of the kingdom of Babylon. The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty? While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. And the same hour was the thing fulfilled upon Nebuchadnezzar," Dan. iv. 29-32.—Take one more instance, equally instructive: "And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. And the people gave a shout, saying, It is the voice of a god, and not of a man. And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost," Acts xii. 21-23. Though these are particular instances and of individual reference, yet whole communities may expect the Divine displeasure, if as communities they indulge in a spirit of boasting and overweening pride of heart. "Moreover the Lord saith, Because the daughters of Zion are haughty, and walk with stretched forth necks, and wanton eyes, walking and mincing as they go, and making a tinkling with their feet: therefore the Lord will smite with

a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts. In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon. The chains, and the bracelets, and the mufflers. The bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings. The rings and nose jewels. The changeable suits of apparel, and the mantles, and the wimples, and the crimping pins. The glasses, and the fine linen, and the hoods, and the veils. And it shall come to pass, that instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair baldness; and instead of a stomacher a girdle of sackcloth; and burning instead of beauty. Thy men shall fall by the sword, and thy mighty in the war. And her gates shall lament and mourn; and she being desolate shall sit upon the ground," Isa. iii. 16-26. Beware, then, of the danger of pride.

There may be danger apprehended, secondly, *from the contamination of evil example*. Without intending anything like an ungenerous, far less unjust reflection upon the inhabitants of foreign nations, it must be confessed that many of them have a looser creed than we profess in Britain, and a lower standard of morals. In the most charitable judgment, therefore, which we may form, there must, to say the least, in such a collection of persons from all parts of the world, be found a great admixture. Allowing, as we hope we may allow, that there will be a large body of good and excellent persons, whom we may hail to our hearts and our homes, and say, "These are my mother, my sister, and my brethren;" yet there will be those of an opposite description. "Evil communications corrupt good manners." Much is to be feared from habitual levity, *excessive conviviality*, and *ill-judged hospitality*. There is then positive danger of moral infection, against which every Christian should most sedulously guard.

Thirdly—*Is there no danger of envy and jealousy among the*

inhabitants of different nations of the earth? Doth the Scripture say in vain, “the Spirit that is in man lusteth to envy?” Conversation may elicit collision of sentiment—collision, dispute—dispute, controversy and bitterness. A generous emulation sometimes passes, through man’s infirmity, into a grudging and spiteful rivalry; national antipathies, though smothered and disguised, are not always destroyed. Persons are to be found, who, not content to run the race of fair competition, must be constantly aiming to trip up their rival in the pathway of success, that they may exult in his fall and profit by his wreck and ruin. Perhaps, my dear hearers, the remarkably keen rivalry which now exists in the commercial and trading world may render this danger still more imminent.

Fourthly—*Is there no danger to Britain from the profanation of the Lord’s-day?* Foreign habits are allowedly inferior to our own in the observation of the Sabbath rest. France, Italy, Holland, Germany, and Spain, regard but half the day at most: they have not learned from our “Assembly of Divines,” “to spend the whole time in the public and private exercises of God’s worship, except so much as must be taken up in the works of necessity and mercy,”—but having attended church, and gone through its services in the morning of the day, the rest of the hours are devoted—I should say *deseccrated*—to amusements, spectacles, and recreations. I would, therefore, remark most seriously and deliberately, that *the importation of the continental Sunday will be of incalculable detriment* to this nation, of which the injurious effects will not be worn away for three or four generations. Be greatly on your guard, my beloved friends, for yourselves, for your children, and for your servants, that they may not be drawn into the ruinous vortex of anti-Sabbatic occupations and practices. “Remember that thou keep holy the Sabbath day.” “If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight,

the holy of the Lord, honourable ; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words ; then shalt thou delight thyself in the Lord ; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father : for the mouth of the Lord hath spoken it," Isa. lviii. 13, 14.

Lastly—*Great danger is to be apprehended lest this spectacle in all its circumstances should generate* A SPIRIT OF WORLDLINESS. The various interests of time may assume a position of an inordinate, and too absorbing importance. We are, I allow, creatures of sense, and, to a certain point, may be legitimately and beneficially conversant with the things of sense ; but, be it remembered, that if we are Christians, our's is not a life of sense, but a "life of faith." Our motto is, "We look not at the things which are seen, but at the things which are not seen ; for the things which are seen are temporal, but the things which are not seen are eternal." When Satan, the implacable adversary of God and man, would apply the force of a strong temptation to the pure and unsullied mind of our Divine Mediator, "he taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them," and then urged the accursed suggestion, "All these things will I give thee if thou wilt fall down and worship me." If a Christian finds it difficult, in ordinary circumstances, to maintain a right tone of spirituality, how much is to be apprehended when everything around him wars against this spirituality !

If the Great Exhibition, with its collection of all that is rare, curious, costly, and magnificent, should become an obstacle to your communion with the invisible world ; if it should impede you to this region of shadows ; if it should impede your upward flight ; if you are found to think, and speak, and concern yourselves only about these perishing vanities ; if it should rob you of spirituality of mind, and your adapted

ness for fellowship with God—would you not have the strongest reason to regret the erection of the Crystal Palace, and to rue the day when the Great Exhibition inflicted upon you so great an injury? For what, I ask, is all this ado? Where are the eager crowds pressing? What are they gone out for to see? A pageant! A bazaar of children's toys!—Materials for the last great burning!—"Vanity of vanities!" Wait but a few months, and the scene will have disappeared. The ground will be cleared, the multitudes dispersed, and in less than thirty years the spectators who beheld it shall have been conveyed to the place appointed for all living—the chamber of the grave. "O earth! earth! earth! hear the word of the Lord: thy doom is fixed." The world and all the works that are therein shall be burned up.

We are reminded, on this occasion, of the sublime and solemn words of our poet, and they are words which can never lose their interest by the frequency with which they are recited:—

"The cloud-capped towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all that it inherit, shall dissolve,
And, like the baseless fabric of a vision,
Leave not a wreck behind."

If, then, this scene of dazzling splendour take off our thoughts from Christ the Redeemer, from the matchless spectacle of Calvary; from the solemnities of death, judgment, and eternity; from the glories of heaven, and the recollection that it is our principal and personal business to get there—then, my brethren, will this pageant, unfolded to our view, inflict upon us a damage infinitely to be dreaded, and never to be compensated by anything we could have gained from temporal gratifications, from national peace, or secular prosperity. For, saith the Lord Jesus himself, "What shall it profit a man if he gain the whole world, and lose his own soul: or what shall a man give in exchange for his soul?"

SERMON II.

DUTIES CONNECTED WITH THE GREAT EXHIBITION, AND THE MANNER IN WHICH THEY SHOULD BE FULFILLED.

“Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons : but in every nation he that feareth him, and worketh righteousness, is accepted with him,” Acts x. 34, 35.

“Be not forgetful to entertain strangers : for thereby some have entertained angels unawares,” Heb. xiii. 2.

IF, in the foregoing pages, we felt ourselves called upon to lift up a warning voice, and to caution you against the dangers of the approaching Exhibition, we feel now real pleasure in leading your minds to another, but a not less important view of the subject under consideration :—THE DUTIES WHICH THE OCCASION INVOLVES, AND THE MANNER IN WHICH WE SHOULD ADDRESS OURSELVES TO THE HUMBLE BUT CONSCIENTIOUS FULFILMENT OF THOSE DUTIES. Every true-hearted Christian will be concerned to know his Lord's will. This is the very breath of the new-born soul, “Lord, what wilt thou have me to do ?” The question relates, not merely to the general outline of habitual and ordinary duties as they arise, but refers to specific things, and seasons, and occasions which may present themselves in our course, and in the times that go over us. At the present period we behold a new thing in the earth ; an immense congress of persons of all nations ; an Exhibition of industrial arts peculiar to each ; an unparalleled flocking together, not only of inhabitants of this land from distant points, but of all tribes, people, languages, and tongues under heaven—all are to meet in the metropolis of our own empire. Are there, then, it may be asked, no duties devolving upon us

in relation to this subject? upon all of us—the humblest, the poorest, and the most obscure not excepted? Are there no duties of an enlarged philanthropy? none of genuine patriotism? none of Christian benevolence, which press upon us with the weight of Divine obligation? Are there no duties which have a relation to the Supreme Governor, to ourselves, to our families, to the church, and to the world?

I wish you, brethren, clearly to understand, that a wholesome caution may be carried to a pernicious extreme. There are extremes of virtue which border on vice. There may be excess even in Christian circumspection; it may give birth to prejudice; it may lead us to look with universal suspicion on our kind, to harbour hard thoughts of men, and indulge in evil surmisings which will repress, if not extinguish the feelings of Christian charity. Abraham, when he came into the kingdom of Gerar, said, “I thought,”—but he thought amiss—“I thought, surely the fear of God is not in this place;” and his rash and uncandid conclusion led to consequences the most painful in themselves, and most injurious to the religion which he professed. The apostle Peter, too, as a Jew, entertained a decided prejudice against men of other communities, and would have no dealings with them, as he says in the tenth chapter of the Acts of the apostles: “Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation, but God hath showed me that I should not call any man common or unclean.” He was cured of this prejudice by a trance, or vision, by which God instructed him that the distinction between one nation and another, one community and another, was abolished and obliterated by the coming of Christ into the world, in whom all the nations of the earth are to be blessed. So in the text, “Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him.”

These words teach us to cherish an openness of heart, and

an openness of hand, and, if it be necessary or expedient, to offer an open house to the stranger and foreigner, in conformity with the principle laid down by St. Paul, "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." Passing over for the present these texts, in their immediate connexion, I purpose to consider the duties of this great occasion.

I. The first is, A DISTINCT AND DEVOUT ACKNOWLEDGMENT OF THE BLESSED GOD, as the AUTHOR of all those gifts and qualifications by which men become skilled in the Arts and Sciences, and expert in the productions of Industry. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights." What is spoken by the prophet Isaiah on the subject of husbandry, is applicable alike to all the useful arts; you find it in the 28th chapter of his prophecy, at the 24th verse: "Doth the plowman plow all day to sow? doth he open and break the clods of his ground? When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat and the appointed barley and the rye in their place? For his God doth instruct him to discretion." When the tabernacle of witness was to be reared in the wilderness, God was pleased to impart his Spirit in the gifts of skill and wisdom, to those who were the artificers employed on that remarkable occasion. "And thou shalt speak," said God to Moses, "unto all that are wise-hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office." And again: "The Lord spake unto Moses, saying, "See, I have called by name Bezaleel the son of Uri, the son of the tribe of Judah: and I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of

timber, to work in all manner of workmanship. And I, behold, I have given with him Aholiab, the son of Ahisamach of the tribe of Dan: and in the hearts of all that are wise-hearted I have put wisdom, that they make all that I have commanded thee."

When you gaze with admiration and delight upon the rare productions now offered to your attention, you will naturally rise higher than the shuttle and the forge: you will rise higher than the axe, the saw, and the chisel: you will think of mind, the skill and ingenuity of the workman. And if piety be your guide, you will not rest here; you will rise higher still, and devoutly acknowledge the hand of God in all these things. Without Him, believe me, not a single specimen could have had being, or beauty, or brilliancy. The spiritual mind can find—

"Tongues in the trees, sermons in stones,
Books in the running brooks,
And *God* in everything."

I see the believer in Christ, by whom all things were made, traversing the aisles, and gazing upon the counters of what is called "The Crystal Palace:" he has his eyes open, and even there walks with God. Those varieties of colour, and form, and fabric, and strength, and beauty, are all made by Him, and nothing without Him, who worketh all in all.

And here it may be proper for me to remark, that it would be most advantageous to contrast the works of Deity with the rarest productions of human ingenuity and skill. His works are all perfection: the more narrowly they are scrutinized, the more of admirable finish do they exhibit. Take with you your microscope, and apply it to the finest fabric—lawn, cambric, or silk—and how coarse and confused their structure! Apply the same lens to the leaf or the flower: what exquisite formation! what admirable harmony of the various parts! what

perfect finish! what a wondrous whole! what extraordinary adaptation to the purpose for which it was designed!—

“ These are thy glorious works,
Parent of good ! ”

Look upon the doings of God in creation, in providence, and in redemption. Look at what he has done in the person and work of his co-equal and everlasting Son :—

“ For in His looks a glory stands,
The noblest labour of thine hands,
God, in the person of his Son,
Hath all his mightiest works outdone.”

Let us instance only one in particular—the creation of vitality. Who can pretend to inspire it? who can breathe into the most curious productions of human art “ the breath of life ? ” No ! there your highest skill and power fail you. Jehovah alone, the self-existent, is “ the Lord and Giver of life.” Were all the men of science, all the colleges of philosophy, all the numerous tribes of handicraft-artificers, to endeavour to construct a living being, they would utterly fail. Even the Perpetual Motion has not yet been discovered, though it be a thing purely mechanical. Well, then, may we say, “ O Lord, how manifold are thy works ! in wisdom hast thou made them all ; ” from the seraph that glows in brightness at the foot of the eternal throne, to the minutest insect that wings the gale, or the merest worm that burrows in the ground. How perfect are thy works !

II. The next duty of the present crisis is UNFEIGNED GRATITUDE TO GOD FOR THAT UNSPEAKABLE BLESSING, NATIONAL PEACE. But for the reign of peace among the nations at this time, the spectacle under consideration had never been witnessed. God is “ the Author of peace and Lover of concord.” Some of us are ready to tremble, when we look back at the protracted and disastrous war which raged during a great portion of our early life. Happily, there has been a most beneficial

change. "Come, then, and see the works of God; he breaketh the bow and cutteth the spear in sunder, and burneth the chariot in the fire," and saith to the nations, "Peace be still." When I gaze upon the extraordinary depository of industrial arts in our own park, I see a trophy raised to the ALMIGHTY PACIFICATOR. We no more hear the sound of the trumpet and the alarm of war. We hear not of "garments rolled in blood," with the trampling of the war-horse, and the rumbling of artillery; nor the collision of troops, nor the onslaught of contending armies. All is quietness and repose.

This place of exhibition may be called the *Temple of Concord*. The implements of a peaceful industry are succeeding the weapons of ferocious carnage, bringing on the period spoken of by the inspired prophet, when every man shall speak peace to his neighbour and his brother, and there shall be nothing to hurt nor destroy in all God's holy mountain. Cherish, my dearest friends, cherish a sense of the horrors of war, and discourage to the very utmost the acquirement and the practice of the destructive arts of slaughter. God hath formed all nations of one blood: let them regard each other in the light of brethren. Let them not indulge animosities, nor harbour the principles of hatred, envy, malice, strife, and discord. The Peace Societies of England and America have wrought a good work amongst us. And though, possibly, all may not see their way to an entire devotion and co-operation with such societies in the present state of society, there is no man of right feeling, who will not exult in every well-concerted measure, by which the day shall be hastened when "men shall learn war no more." Blessed be God for national peace! May it continue, if it be according to his will, in an undisturbed perpetuity for ever!

III. The third duty, arising out of these circumstances, is WATCHFULNESS. I have already hinted that there would be a mixed influence from the spectacle offered to our notice. I have compared it to the tree of knowledge, of

good and evil, in the garden of Eden, with the boughs laden with fruit; some of them may be resembled to the fruit of Canaan, and others to apples of Gomorrah. Seeing, then, there is this mixed influence to be anticipated, watch it. A vast deal of that which is promised us, may be considered experimental, and we have to bring it to the test. The wisest prognosticators, perhaps, would not be so presumptuous as to venture upon prophetic auguries which might not in the event be realized; but it will be very safe to mark the development of this occasion; to watch for ourselves; to watch for our relations; to watch for the community. Manifold temptations, be assured, will assail your principles, your habits, your callings, your consciences, your characters: your usefulness in future life may be hanging, as it were, upon a pivot. My dear *young* people, "watch unto prayer." Watch, lest unexpectedly, through your contact with this scene, a cloud should come over the early morning of your life, which will cast a dark shadow upon all your future days. Keep your heart, my young brethren, "with all diligence, for because out of it are the issues of life."

IV. It will be our duty TO USE HOSPITALITY TO STRANGERS WITHOUT GRUDGING. I have perceived that a mercenary spirit is already abroad; a trading spirit in reference to visitors from foreign lands. I fear that there will be, among many, a disposition to take advantage of their unacquaintance with our modes of living, and with the customs and commercial interchanges of the country; with the hope of making a harvest of corrupt gain, greedy devourers of the unsuspecting and unwary stranger. Can anything be worse? We have been told that Englishmen, when they journey abroad, are always in danger of being imposed upon by foreigners in matters of exchange and merchandize, and that they must sharpen their sense of perception to its utmost edge in order to avoid imposition. Then, I should say, let foreigners have another sample of what is honourable,

upright, and virtuous, in this our land, remembering the language of St. Paul, "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares."

I am quite sensible that these remarks must be uttered and understood, with a due regard to the particular circumstances and conditions of men in the various grades of life; and therefore, while we would not indulge in wholesale censure, we would not recommend a wholesale and indiscriminate hospitality. But, if it should be in your way, if there should seem a call of Divine Providence, if you are thrown into the society of those whom you think you can benefit, to whom you can render important service, be on the alert to show it. Give to your foreign brethren a welcome of hospitality—welcome them to our great public institutions—welcome them to our benevolent establishments—and, if occasion call, welcome them to your tables. Open to them the door of your habitations, that you may have to say with Job, "the stranger did not lodge in the streets; but I opened my door to the stranger." Welcome them to our sanctuaries—to the hearing of the gospel, to the modes of Christian worship in which we delight ourselves; and, as to those who are faithful and beloved brethren in the Lord, let us welcome them to the sacramental feast: let us welcome them to the commemorative table of the Lord, and delight to think that in Christ Jesus "there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free, but Christ is all and in all."

V. LET US SET BEFORE THE VISITORS TO THIS NATION THE LIGHT OF A GOOD EXAMPLE. I wish to impress upon my own mind and upon yours, the importance of conceiving and exemplifying a deep concern for the honour of our national character. Let us show to the strangers who will come amongst us what we are as a civilized nation; what we are as a people who glory in civil and religious freedom; what we are as a Protestant people—showing a determined front

against those who would snatch from us the least of our Protestant privileges—and manifesting a vigorous opposition to all symbolizing with Rome, yet maintaining our protest with dignified firmness, Christian decency, and studied courtesy. Let us show to strangers amongst us, that our liberty is not licentiousness, nor our blunt sincerity an intended rudeness. Let us prove that our piety is not sectarian bigotry or hypocritical pretence; that we are not religious in form only, but upon principle; so that the beholders, when they retire from our coast, may say, like the queen of Sheba, “It was a true report that I heard of you in my own country: but the half was not told me”—“Surely this is a wise and understanding people!”

The sixth duty to which I beg your attention is that of AUGMENTED ZEAL FOR THE MORAL AND SPIRITUAL GOOD OF OUR VISITORS. Let us make them acquainted with the Bible Society. It will tell its own tale within the walls of the Crystal Palace; for I delight to inform you that there is a stand appropriated to the British and Foreign Bible Society, in which Bibles will be exhibited in *one hundred and sixty-three* different languages. I trust that this fact will arrest the attention and speak to the understanding and conscience of many. Further, our Missionary Societies may well be recommended, and their claims enforced; that through the facilities which exist for international communications, the great object of these institutions may be more successfully carried out.

Tract Societies,* too, ought to be especially busy, sending their winged messengers of mercy into every hotel, every lodging-house, into every saloon, and into every chamber, that those who come to our shores, either for recreation or repose, may learn in their own tongue—for there are tracts in all languages—the wonderful works of God.

Let me say to you, my honoured friends and fellow-labourers

* The Religious Tract Society is understood to have a case of specimen books in the Crystal Palace in fifty-two different languages.

of the Auxiliary Bible Society, whether as collectors or subscribers, be you on the alert, to insure the distribution of the sacred volume in a more extended sphere. If these strangers visit our churches and chapels, open your pew-doors, and offer your hymn-book to the stranger. There was an instance in this very chapel in which such an act of kindness was blessed to the conversion of a soul. A young man, who happened to have on a new suit of apparel, was by a shower of rain driven one Sabbath-day into yonder portal for shelter, and was beckoned by a Christian friend, who has long since departed, into his own pew, and presented with a hymn-book, and that simple circumstance was overruled to the conversion of his soul. And I trust it will be said of some who visit our places of worship this year from distant parts, this man and that man were born here. Oh, brethren, if any of you should be instrumentally the means of the conversion of one soul, you will set all heaven ringing with joy.* Remember, "He that winneth souls is wise." This was the great object which brought the Redeemer from the highest heavens—he came to seek and to save souls. In your humble measure, my Christian brethren, go and do likewise.

Lastly. Another duty is PRAYER—united, fervent, continuous prayer—that the probable or possible evils of this great gathering may not ensue, that the hope for good may be fully realized, that God may preserve and bless our beloved Sovereign the Queen, the Prince Albert, and all the royal family; with all other potentates, princes, and rulers, who may find their way to the British shores; that he may bless the patriotic orders, those who occupy the higher walks of society, together with the plebeian portion of the community, even to its humblest grade; may bless our merchants and our traders, with all those that go down to the sea in ships; may bless our artificers, operatives, and manufacturers; and that our loved country may be a land in which the Lord our God

* Luke xv. 10.

shall delight, and upon which his eyes shall rest for good, from the beginning of the year to the end of it.

O God, realize, we beseech thee, these our prayers ; may we continue instant in presenting them in our families and in the house of God ; and may He, who is the Hearer of prayer, own and honour his ordinances and institutions. " Our Father which art in heaven, hallowed be thy name ; thy kingdom come ; thy will be done on earth as it is in heaven." And let all the people say Amen, and Amen.

" SHINE, mighty God, on Britain shine,
With beams of heavenly grace ;
Reveal thy power through all our coast,
And show thy smiling face.

Amidst our isle, exalted high,
Do thou our glory stand,
And, like a wall of guardian-fire,
Surround the fav'rite land.

When shall thy name, from shore to shore,
Sound all the earth abroad,
And distant nations know and love
Their Saviour and their God ?

Sing to the Lord, ye distant lands,
Sing loud with solemn voice ;
While British tongues exalt his praise,
And British hearts rejoice.

God the Redeemer scatters round
His choicest favours here,
While the creation's utmost bound
Shall see, adore, and fear."

SERMONS
ON THE
GREAT EXHIBITION.



BY THE REV. GEORGE CLAYTON.

SERMON III.

ENCOURAGEMENTS AND ADVANTAGES CONNECTED WITH THE
GREAT EXHIBITION.

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it," Isa. ii. 2.

"And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, 'Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God,'" Acts ii. 5—11.

WE pass on from noticing the dangers and duties connected with the Exhibition of the Arts and Industry of all Nations, upon which all eyes are now fastened, to consider some of those circumstances which give to it an aspect of ENCOURAGEMENT, and hold out the promise of ADVANTAGE. It would indeed be a dark and a depressing scene were it characterized only by the perils which attend it—were it a concentration of unmixed ill and unrelieved danger. Then might many of the duties enjoined upon you in relation to it be dispensed with, and your obligations briefly summed up in those words of inspired wisdom, "Avoid it, pass not by it, turn from it, and pass away." But it is our full conviction, that all those who have the opportunity ought to visit the extraordinary edifice, and examine those productions from far distant lands, which have been collected with so much care, arranged with so much taste, and are displayed on certain days upon terms

so reasonable, as to bring them within the ken of vision to the humblest classes of the land. It is not a spectacle exclusively for the royal and the noble, for the merchant and the manufacturer, for the erudite scholar, the ingenious mechanic, and the cunning artificer. It is for the people—the people of all nations, to whom the invitation is cordially addressed, “Come and see.”

I. You will behold there A MONUMENT OF NATIONAL GREATNESS. Britain, viewed in her insular situation and her geographical dimensions, is amongst the least of all the nations of the earth. Her own immediate territories of England, Scotland, and Ireland, are, comparatively speaking, of very limited extent. What are we in relation to France, Austria, Russia, or America? A mere speck in the bosom of the ocean deep; yet the sea is our strong rampart, our chosen element, and our undisputed empire; and great indeed is Britain, by the confession of every tongue. To think, and speak, and write of things as they really are, is no wise contrary to genuine humility. Humility always consists with truth. Who then can fail to discover in the theme under consideration, an indubitable evidence of England's greatness and glory? Think of the palace which she has builded, of the productions of skill and industry which she herself has supplied, of the invitations she has sent abroad, the attraction she has put forth, the impulse she has given to the inhabitants of the remotest realms; think of the impartial justice which she has shown, in presenting as great facilities of display, to the stranger as to her home-born sons. Her capabilities for presenting such a scene as this, and her disposition to open her maritime ports and city gates to welcome the teeming thousands of her visitors from every clime, are demonstrative proofs of her real greatness. And great she truly is—great in her trade and commerce—great in her laws and constitution—great in her freedom, both civil and religious—great in the power, the character, and the virtues of her queen, nor less in those of her royal consort, to whom this Exhibition is

primarily attributable—great in the resources of her wealth, in the number and extent of her colonial possessions—great in the multitude of her subjects—great in the moral and Christian bearing of a large proportion of her people—great in the cultivation of the mind and morals of the rising population of her inhabitants—great in the distribution of her Bibles, in her missions to the heathen, in the emancipation of the slave, and in the circulation of her countless tracts for the instruction of universal man—great in her means of defence and security—great in the presence and protection of her God. God is in the midst of her ; she shall not be moved. God shall help her, and that right early ; even He who rideth for her help, in his excellency in the sky, and encircles her with the everlasting arms. Not unto us, O Lord, for these amazing distinctions, this high eminence, these precious immunities ; not unto us, but to thy name be the glory.

II. This repository of wonders may be regarded as a BENEFICIAL STIMULUS TO HUMAN DILIGENCE AND INDUSTRY. To those who have paid due attention to the constitution and qualities of our race, it must have often occurred as an unspeakable advantage, that occupation is everywhere supplied to the great masses of mankind, both as to their corporeal activities and their mental energies. No condition can be worse than the stagnation occasioned by indolence and sloth, involving, as it does, the waste of mind and the loss of happiness—unless, indeed, it be an absolutely mischievous direction of the faculties. What would be our social state and character if the vast amount of human talent were in a state of habitual inoccupancy ? Labour is friendly to man's best interests, and conducive to his enjoyment. How much evil is prevented by it—how much good secured ! The character of the Cities of the Plain, by which they were fated to destruction, is well sketched by the inspired prophet—"Pride, fulness of bread, and ABUNDANCE OF IDLENESS." It cannot, then, be doubted that the exhibition of the works of art, the products of ingenuity, the results of industry, must be, in the highest

degree, beneficial. It is no inconsiderable benefit to the industrial classes of the community in this and other countries, that they are furnished with a point of contact, conference, and comparison, at which they may congratulate each other upon their respective achievements. It is an honour to have a name and place in this building, to secure a niche in this temple of real fame. A populace unemployed and misemployed must be a curse to any country, and hasten its maturity for destruction. If, therefore, we desire to see our people employed, and well employed, let us lend every possible encouragement to the labours of a peaceful industry, yielding, as it is sure to do, under the Divine blessing, the pleasant fruits of usefulness and delight. The facts of history abundantly prove, that while the exclusive study and pursuit of what are called the fine arts, have had a demoralizing tendency, the cultivation of the useful arts have had a directly opposite effect. Let us, then, severally and collectively, shun with the utmost care the habits of indolence and inglorious repose—let us accept the stimulus which this passing scene administers to useful activity, and ever bear in mind the words of an admired poet:

“The wretch that digs the mine for bread,
And toils that others may be fed,
Feels less fatigue than that decreed
For him who cannot think or read.”

III. Among other advantages, we may note that the EXHIBITION IS A PROVOCATIVE TO HEALTHFUL AND HONOURABLE EMULATION. I have already glanced at the danger of envy and jealousy amongst the competitors: *that* emulation which is numbered in Holy Writ amongst “the works of the flesh;” and these we strongly denounce. But who does not perceive that, contradistinguished from this, there is such a thing as a virtuous, wholesome, and generous competition, such as is often seen amongst scholars in our universities, and advocates in our courts of law; maintained, not only without unkindness of feeling, but with a temper, and moderation, and magnanimity, which will allow the vanquished and disappointed to congratulate the successful on his victory,

and to assist in entwining around his brow the laurels of his well-earned triumph? The jealousies of little minds be far from the Emporium of the world's industry! Let the man who deserves the palm bear it; and let the best specimens of finished excellence serve but to whet the talent, the effort, the persevering aim of others, to equal and surpass them! Who shall say to the skilfulness, laboriousness, and perseverance of the artisan, "Hitherto shalt thou come, and no further?" There are heights which he has not yet reached, depths which he has not yet explored, and lengths and breadths which he has yet to scan. We must attempt great things if we hope to achieve them.

IV. You have here an INDICATION AND PRESAGE OF THE AMELIORATION OF THE WORLD. To the call of Britain, on this unprecedented occasion, the whole earth has responded; and from the Siberian desert to the banks of the Ganges—from the Norwegian forest to the tea-fields of China, a contribution has been transmitted from every continent and every shore. This must obviously conduce to the enlargement of our sphere of observation, and by this means our acquaintance both with men and things will be considerably amplified. The prophet Daniel, describing the characteristics of a distant futurity, says, "Many shall run to and fro, and knowledge shall be increased." Secular knowledge has its value; but Divine knowledge, generally called "wisdom" in Holy Scripture, is of unappreciable worth. On this subject permit me to cite in your hearing a few verses from the 28th chapter of Job: "Man knoweth not the price thereof; neither is it found in the land of the living. The depth saith, It is not in me: and the sea saith, It is not with me. It cannot be gotten for gold, neither shall silver be weighed for the price thereof. It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. The gold and the crystal cannot equal it: and the exchange of it shall not be for jewels of fine gold. No mention shall be made of coral, or of pearls: for the price of wisdom is above rubies. The topaz of Ethiopia shall not equal it,

neither shall it be valued with pure gold. Whence then cometh wisdom? and where is the place of understanding?" "And unto man he said, Behold the fear of the Lord, that is wisdom; and to depart from evil is understanding." May this prize be won by the multitudes recently congregated, and may the promise be fulfilled—"Wisdom and knowledge shall be the stability of thy times, and the strength of thy salvation."

Contrasting all this, too, with the former attitude of foreign nations towards each other, with their hostile manifestoes, their bitter rivalries, their leagues, and their armaments, their marshalled troops, and navies charged with sulphur, cruelty, and death, who does not hail the delightful change? Truly *this* is progress—progress in the right direction—progress to a desired consummation—universal peace and good-will among men. For, behold, they "beat the sword into the plowshare," "the spear into the pruning-hook." Besides this, the spectacle we now behold condemns that *exclusive spirit* which is the offspring of a depraved selfishness, and gives the death-blow to human claims and human prosperity. The principle of *exclusive dealing* is as hateful, as it is ruinous, whether directed against a nation or a man only; be it the village shopkeeper, the London merchant, the foreign market, against which our exclusive measures and manœuvres are directed. This Palace of the Industry of ALL NATIONS cries out, "Shame, shame upon it!"

As that which is near akin to these maxims of hard-hearted selfishness and frigid exclusion in civil matters, permit me to observe, that our Crystal Palace is well fitted to stigmatize, as absurd and impolitic, RELIGIOUS PERSECUTION. To attempt to bind the conscience with chains, to coerce man's judgment in matters solely between him and his Maker, is as foolish as it is impolitic. What, I ask, taught Englishmen to become manufacturers? What brought into this country the loom and the shuttle in the fabrication of silken goods? What covered the large area of that district called Spitalfields, in our own capital, with the manufactories of that precious material, which has given beauty and splen-

dour to our court, and spread comfort in our cottages?—It was the revocation of the Edict of Nantz. To the persecution of the then existing government of France, to the flight of her refugees to our free country, and to the hearty welcome given to these denuded patriots and conscientious Protestant Christians, Britain owes the pre-eminence which she has reached, as a great, if not the greatest, manufacturing country under the whole heaven. Set your faces against all religious intolerance, come from what quarter it may. A religion of exclusiveness and persecution is not the religion of Jesus Christ. A religion which propagates itself by confiscations, by tortures, by burnings, by blood—wants the sign and superscription of the Prince of Peace. Never had we beheld the inviting spectacle, which wins the approbation of the wise, and the smile of the good, if the persecutions of France, directed against some of her own best subjects, had not made them exiles, and the expatriated citizens had not been permitted to settle here as members of the British commonwealth. Let all nations learn the lesson of the day, in effacing every vestige of persecution for conscience' sake. Thus will the whole world be ameliorated.

V. The spectacle we contemplate BRINGS NEARER TO OUR VISION THE FULFILMENT OF PROPHECY, IN RELATION TO THE ENTIRE EVANGELIZATION OF THE HUMAN RACE.

It is amongst the impenetrable mysteries of Divine Providence that so large a proportion of mankind, after the lapse of so many centuries from the time when the decree was issued, "Go ye into all the world, and preach the gospel to every creature," are still sitting in darkness and the shadow of death. Be it that the church of Christ has been inert, and slumbering over her appointed business and her appointed vocation; be it that her means and resources have been inadequate to the mighty task of converting the nations; be it that we have wanted men, and money, and co-operating labourers in the enterprise—after all, are we guiltless in this matter? There are hundreds of millions who have no teacher, no sabbath, no gospel. Their ears have never been saluted by

the glad tidings of great joy, which you have heard, from your cradle, to the present hour. But take heart, desponding Christians. Say not, "How long, Lord, how long?" "When shall the day dawn, and the shadows flee away?"

If a royal personage conceiving the magnificent design of this Great Exhibition, and communicating his idea to others, has secured their generous co-operation, evoked their energies, and really moved the world in relation to its mundane interests and happiness, what may we not hope for the eventual triumph of our holy religion? There is One, whom God has exalted at his own right hand to be a Prince and a Saviour. To him all power is given in heaven and in earth. His name is the "Wonderful, Counsellor, the Mighty God." Let *him* speak, and it is done—let *him* command, and it shall stand fast for ever and ever. When he shall "give the word, great shall be the company of them that publish it." "And many shall come from the east, and from the west, and from the north, and from the south, at his bidding, to sit down in his kingdom." Look at this prophecy of Isaiah: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord," Isa. ii. 2—5. All nations shall come and worship before thee, O Lord, and shall glorify thy name. Is this practicable? Are there no difficulties, almost amounting to impossibilities, to be overcome? A voice from the emporium says, No. To him that believeth and worketh, nothing is impossible. Go to

the second chapter of the Acts of the apostles, observe the multitudes brought together on the occasion of the Pentecostal feast. There you find that men of many countries, tribes, and tongues, were convened at Jerusalem, and there was the Spirit of grace, according to God's promise, poured out upon the apostles. "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilæans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. And they were all amazed, and were in doubt, saying one to another, What meaneth this?"

We often say in familiar speech, "What has been, may be;" and the fact of the Pentecostal effusion plainly proves that they who are labouring for the illumination and salvation of the world, are by no means engaged in a Utopian enterprise. We have the grand attraction—it is the cross of the crucified Redeemer—the sublimest exhibition which earth ever saw. We have the potent influence—it is that of the Spirit of grace. You have the magnet—exhibit it to the surrounding nations who are sitting in the shades of death. Thus you may hopefully attempt the conversion of the Jews, and the gathering together of the Gentile nations. Thus you may confidently expect the downfall of idolatry, and the subversion of the altars of false worship. With perfect ease will all these things be realized when the time, the set time, shall have come. "And I, if I be lifted up from the earth, will draw all men unto me."

Let us study to do our part in humble, prayerful, devoted instrumentality, and God will fulfil the largest promise of his lips.

“ Bid, bid thy heralds preach
The peaceful blessings of thy reign,
And when they speak of pardoning blood,
The mystery to the heart explain.”

Finally, THIS SCENE OF SUBLUNARY GLORY AFFORDS A FAINT REPRESENTATION, A HUMBLE TYPE OF THE HEAVENLY WORLD, WITH ALL ITS INCOMPARABLE BRIGHTNESS AND INCONCEIVABLE SPLENDOUR. If we may presume to enter into the comparison, then by the help of that which some of you have seen, and which to all has been described, let us soar on wings sublime, far above the reach of those inferior things, and take a glance “ within the veil.”

I invite you to behold *the palace of the skies*. I beg your attention to *the place*: “ And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: on the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is of the angel. And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the

second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life," Rev. xxi. 10-27. Look at *the throne*, "And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him," Rev. xxii. 3. "And immediately I was in the Spirit: and, behold, a throne was set in heaven, and one sat on the throne," Rev. iv. 2. Listen to *the music*, "And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints," Rev. v. 8. Listen to *the song*, "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation," Rev. v. 9. What a peal of harmony must that be—sonorous as the voice of many waters, and sweet as the whisper of the summer breeze! Look at *the association*. Good company is always a great attraction to ingenuous minds. "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and

tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb," Rev. vii. 9, 10.

Think of the *exemptions which will contribute largely to the glories of this splendid place*. "There shall be no night there;" no pain there; no sickness there; no separation there; no death there. Think of the eternal *duration* of the bliss. "What," it was asked by one who was entranced with delight as he gazed upon a Roman triumph, "what is wanting here?" To which a venerable and hoary-headed philosopher in the crowd replied, "CONTINUANCE." This is the ingredient which is wanted in our Exhibition; for wait but a few short years, and the whole scene will have faded from your view.

Ah, there lies the mighty difference. "Here we have no continuing city;" nothing is stable, nothing abiding. Soon shall the Palace of Glass be demolished, and all its pomp and splendour shall fade from the view, and be as though it had never been. But there you have a tabernacle that shall never be taken down—a house not made with hands, eternal in the heavens. The felicity will be perfect, and permanent as perfect; and on the whole scene, so complete, so enduring, ETERNITY will place its crown.

Whither are you travelling? Where is the place of your rest? What is your final home? Can you say, "We, according to His promise, look for a new heaven and a new earth in which dwelleth righteousness?" "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you—and where I am there also shall my servant be!" May all who hear, and all who may read these pages, find a seat prepared for them in that Palace of the Skies, through the merit and grace of the Divine Intercessor. Amen.